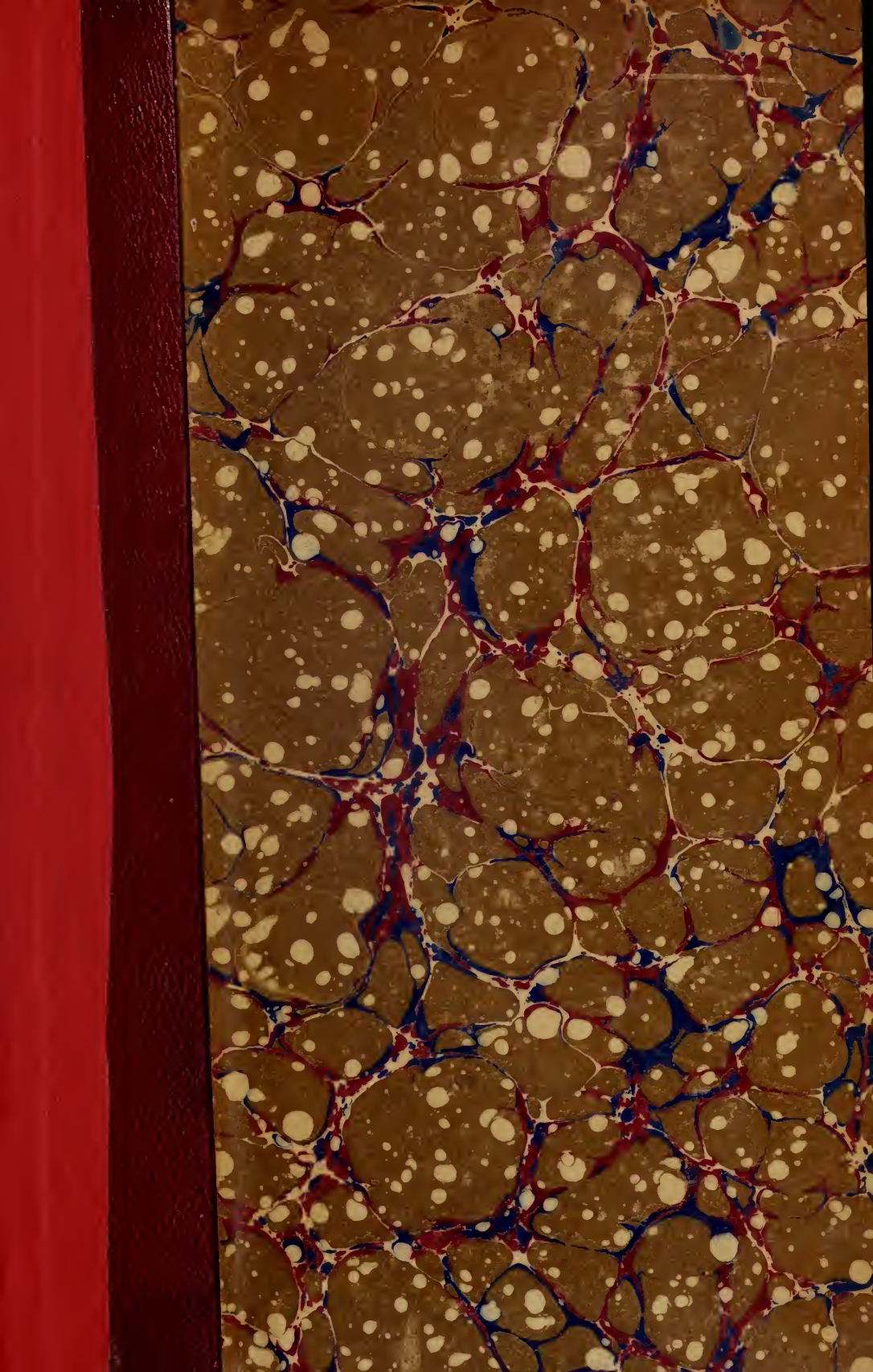

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WOMAN'S WORK

Vol. XXV. JULY, 1910. No. 7

OFF for Edinburgh Conference! This magazine is prepared in advance of the regular date, to permit of the Editor's joining the goodly company aboard the *S. S. Kroonland*, bound for the great missionary event of June 14–24. Without waiting for the close of Conference, a report covering sessions of the first half will be sent to New York, in season for August WOMAN'S WORK.

ANNUAL Conference for young missionaries under appointment is in full swing at Board Headquarters. Of sixty who expect to take their departure this season, about fifty are present, storing instruction from officers of the Assembly's Board, Mrs. Howell of Philadelphia Board and others, and entertained by the Women's Board of New York and by the Presbyterian Union. Seventh and closing session is June 1, and ends with observance of the Lord's Supper.

THE founder and generous benefactor of Silliman Institute, Horace B. Silliman, LL.D., died at his home in Cohoes, N. Y., May 4, in his eighty-fifth year.

SILLIMAN INSTITUTE, at Dumaguete, P. I., rounds its first decade and graduates its first class, this year. Dr. Hibbard preached the Baccalaureate sermon on Feb. 27, before an audience of about four hundred Filipino boys. Of the three graduates, one will be a minister of the Gospel, one a lawyer, the other a civil engineer. A farewell Communion service was on the programme for the day, and one student was baptized. The Institute course includes, besides the English language, two years of Spanish, and three years of Latin; psychology, history of civilization, political economy, are among the senior studies.

THERE are exceptional mission stations which are not reached by the telegraph and Chenchow, Hunan, it seems, is one of them. This explains why Rev. W. T. Locke did not learn of his wife's death at Hongkong, until three weeks after, and why the cablegram to the Board was misinterpreted.

THE American Red Cross Society has awarded medals to E. G. Freyer of Syria Mission, Dr. Harry G. Dorman, Syrian Protestant College, Dr. Shepard and Mr. Trowbridge, American Board Mission, and to several other persons, in recognition of services which they voluntarily rendered on behalf of the suffering, in the massacre of 1909. A letter signed by President Taft accompanied each medal.

LAST Easter season, Miss Mary Maxwell Ford had much satisfaction in teaching numerous Moslem callers about the Saviour's death, and that He came to die; the Lord's Supper is a chief argument, with them, for this truth which is denied by the Koran. Among Miss Ford's callers was the new Governor of Galilee. "I thought he had come to look about our school and perhaps make restrictions, for all our children in Safed are Moslems. He did not refer to the school; was most agreeable and shook hands on leaving—quite wonderful for a Moslem. I told him that we pray daily for the new Government and he thanked me. Sometimes I can hardly wait to see the great things that I believe our God is going to do shortly among Moslems."

OVER 2,500 islands, large and small, compose the Philippine group.

PROTESTANT Filipinos dedicated a chapel, in January, at Pila, Laguna Station. Evangelists held meetings every night, the preceding week, and a printed dedication programme was scattered broadcast. Early in the morning, a band of music paraded "to let the town know that Presbyterian Day had begun" and in the afternoon a procession formed at the chapel, carrying a banner inscribed with the Ten Commandments. Missionary, evangelists, members, adherents,—three hundred people, marched through the streets, stopping at ten places *en route*. At each place they preached on one of the commandments and "the Gospel got a good hearing that day." Returning to the chapel, they had communion service, and dedication proper

in the evening, a crowd attending on both occasions. "I must say," writes Rev. Chas. Hamilton, "people of the town gave most respectful attention." In ante-chapel days, Pila used to stone Protestant meetings.

THE Roman Catholic Church, while claiming a membership of nearly nine millions in the Philippine Islands, shows very little concern for an aggregate 800,000 of non-Christian tribes, pagan Chinese and Mohammedans in the Islands. Efforts for these classes are represented by only one station of the American Board among the Moros in the South, and three Protestant Episcopal stations in North Luzon among the Igorots.

WE note the recent loss of a valued evangelist at Tabriz, Persia. He was seized with typhoid fever while out on his Gospel errand, in Turkish villages. Though taken into the city to Dr. Vanneman's kind care, he soon fell asleep, and his last words were, "Heaven is good." Miss Holliday writes of him: "He was of a singularly sweet spirit, and pleasant in his ways, especially fitted to work among Moslems. We could ill spare him, for we have so few to work for Moslems!"

IN May issue of this magazine appeared "The Elder's Tithe," a translation by Mr. Gillies. Since then, the Elder's death is announced. He was a valuable assistant in Lakawn Hospital for many years. Shortly before he died, he parted with wife and children, saying: "The chariot of the Lord has come. I go in great peace." Dr. Wilson conducted the funeral service, and all classes said of Loong Nan Mano, "He was a righteous man."

THREE Christian workmen, who were employed on buildings at Islampur, have continued there, digging wells and preparing a plantation for aloes. "Industrial work," writes Miss Wilder, "rectifies wrong conceptions regarding the support of Christians. That a man should be willing to become a Christian and earn his daily bread by the hardest kind of digging is strange indeed to a Hindu. Forty-four Indian Christians, including children, are connected with Islampur Settlement; no paid worker and no other Christians are working in the county.

LAST New Year's Day, the Church Session in Shanghai went out into a country neighborhood to examine twenty-five men for baptism. Of the seven received, three well-to-do farmers represent three generations in one family. They have been leaders in idol worship and now throw themselves into their new faith with devotion. Miss Emma Silver writes that, in recent itinerating, "Nothing has touched me so much as the hunger with which these men have pored over their New Testaments." A neat, elderly woman in the same place said: "I could not remember what you taught me, so I just said, 'Thank God, thank God, I beseech the true God!'"

MISS GALT thinks that every little Christian community, up and down the length of Bangkok, observed last Christmas. At Nakawn Sritamarat they had an elaborate celebration, the first in which the Siamese ever assisted. Their's was a blossoming tree, Miss Cooper says, "a beauty, reaching to the ceiling"; everybody caught the Christmas spirit of giving. Mats were spread and plates laid in circles of ten or more, Siamese fashion, on the new cement pavement beneath Dr. Swart's house, and a feast of cheese, macaroni, curries and favorite vegetables was dispensed before the arrival of Santa Claus. This stranger excited the same thrills of awe and joy as in Western lands, as he handed out dolls, toys and bags of sweets; but the children mourned deeply that Dr. Swart, having been called "to see a patient down town," had missed the glorious show. They held a Christmas service on Sunday.

AFTER giving a talk about her journeyings in America, and how money for the School for the Blind had been derived, Dr. Mary Niles asked her pupils if there was any teaching to be learned from her remarks. One blind girl quickly arose and said, "Freely ye have received, freely give"; another said, "We should pray for those who have been so generous to us"; a third said, "We should be filled with gratitude for our great benefits." The girls were in demand for their singing at Christmas entertainments in Canton churches. Four will be graduated this year, and the new building is to be finished this summer.

Missionaries in Hainan Island and the Philippines

AND POST OFFICE ADDRESSES.

Direct all letters for Hainan, China, *Hoihow via Hongkong* (except mail direct for Kachek, *via Hongkong*).

HAINAN, CHINA.

Mrs. H. M. McCandliss, Hoihow.
Mrs. Wm. M. Campbell, Kiungchow.
Miss Henrietta Montgomery, "
Miss Alice H. Skinner, "
Mrs. J. Franklin Kelly, Nodoa.
Mrs. P. W. McClintock, "
Mrs. J. C. Melrose, "
Miss Katherine L. Schaeffer, Kachek.

PHILIPPINE ISLANDS.

Miss Clyde Bartholomew, Manila.
Miss Theresa Kalb, "
Mrs. James B. Rodgers, "
Mrs. Geo. W. Wright, "
Mrs. Paul Doltz, Iloilo, Panay.
Miss Amelia P. Klein, " "
Mrs. Geo. Dunlap, Dumaguete, Negros.
Mrs. Chas. A. Glunz, " "
Mrs. H. W. Langheim, D'mag'ete, Negros.
Mrs. Walter O. McIntire, " "
Mrs. Fred'k Jansen, Cebu, Cebu.
Mrs. Jas. A. Graham, Bohol.
Mrs. C. R. Hamilton, M D., Laguna, Luzon.
Mrs. Robert Carter, Maasin, Leyte.
Mrs. Roy H. Brown, Albay, Luzon.
Mrs. Chas. N. Magill, Tayabas, "

In this country: Mrs. Frank P. Gilman, 430 West 119th St., New York; Mrs. Davis S. Hibbard, Fredonia, Kans.; Mrs. C. H. Newton, Palmyra, Mo.; J. Andrew Hall, M.D., and Mrs. Hall, *en route* on sick leave.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Nursing Experiences in the Philippines

During the Spanish-American War, it was my privilege to be a guest in an army officer's family in California. Great was our excitement when the news came of Admiral Dewey's victory in Manila Bay, and intense enthusiasm and patriotism thrilled me, when we watched the three first transports sail through the Golden Gate with troops for the Philippine Islands. Late in 1898, I saw in a newspaper that nurses had sailed to Honolulu and the Philippine Islands, and I applied for service as contract nurse. I received the appointment and sailed from San Francisco, February 1, 1899, with the second consignment of nurses to the islands.

When we arrived in Manila Bay, March 4, a naval officer came on board the transport *Senator* and told us there was an insurrection on. I shall never forget the picture that was indelibly painted on memory's wall! All the passengers, including officers, their families and four nurses, were on the upper deck when the news was broken to us. The expressions on different faces were a study in human nature. The Colonel of the regiment heard the news as a good, loyal soldier should, showing no sign of emotion. Not so the junior officers; on their faces were seen surprise, pleasure, disappointment, terror! Yet they were true men and brave. What would be the fortunes of war to wives and children in that country, if husband and father were sent to the front?

Sunday, March 5, the Colonel, his officers and men disembarked and went to the front. The Colonel's wife with tears in her eyes spoke of her anxiety for his safety, as a gunshot wound received on San Juan Hill had not healed. Three weeks later, her husband received his death wound in the battle at Malolos.

We nurses expected to be taken ashore for duty immediately, but there were no quarters available for the ten in our party. We were all eagerly awaiting the time when we should be actively engaged in caring for the sick and wounded. At the end of one week, at 8 P. M., a launch drew up beside the transport and we were told it had come for us. The curfew hour was 7 P. M., so it was the only craft sailing on the bay. We crossed silently, almost stealthily, the hospital light on the upper mast; we entered the Pasig River, passed the lighthouse and moved on up river silently, some of us reverently, to the hospital landing. We were taken to our quarters. In one room our army cots were piled and bedding, and there were candles to light us in our skirmish for rooms. A very necessary part of bed equipment then, as now, was the mosquito net, but although we were supplied, swarms of mosquitos that nightly serenaded us made it impossible, for many nights, to get our needful rest.

When we assembled at the office for detail, I was sent to a tent ward opposite the old Spanish Hospital. I did not go on duty until March 14. The day was one when everything was deluged by a tropical rain. When I presented myself at Ward I., I asked the ward-master the most urgent present need. He answered, "Why, Miss Klein, if you will take this beef extract and pail to the kitchen and make boiling beef tea, it is the best thing you can do now." So that was my first duty done for our soldier boys.

The ward surgeon was a fine Virginia gentleman and, with his authority and the aid of attendants, it was not long un-

til we had all the critically ill patients in two adjoining tents, using a third as office, drug-room and kitchen. The weeks following were very busy but most satisfactory. Ward I. was a medical ward, so I saw but little of wounds from shots or *bolo*, but sad indeed were the sufferings of men who had been hastened from comparative idleness on a transport into field duty, in the rains and heat of the hottest season. There was a tent ward next to mine, for Filipino prisoners of war, and the glimpses one had of the satisfaction those men took, in being well cared for by hated Americans, were interesting and gratifying. The hospital launch *New York* brought in the wounded and we soon learned that when three blasts of the whistle sounded in the night, litters were needed. We would go to the hospital if many were brought in, and all except operating-room nurses would serve milk, eggnogg, beef tea or lemonade to the men, as their condition indicated, and make them as comfortable as possible while awaiting their turn to pass into the surgeon's hands.

FIRST NURSES EVER TRAINED IN PHILIPPINE ISLANDS.
Nicasia 17 yrs., Felipa 19, Dorotea 22.
Their graduating dresses were white.

Thus rolled by the days until August, when I was stricken with dengue fever. It is never fatal, but for pain and suffering it takes its place beside any disease I know of. One day I heard that the surgeon who was going home, in charge of fifty-two sick men, had asked for a nurse but was denied on account of their scarcity. I had an inspiration to volunteer my services and did so the next morning at 9:30. At 1 P. M. I went aboard with all my goods and chattels and sailed at 5 o'clock. I recuperated entirely on the voyage home, and I consider that I did my best army work on that transport, for there were times when I was the only one belonging to the medical corps who was not seasick. While standing outside the door one day, I noticed the ship list tremendously to port. I stepped inside just in time to be plunged with great force across the room. The same violent lurch threw all the patients off their beds and all the helpers down, sent hospital supplies rattling from one side the ship to the other, and the Italian attaché across the saloon, cutting his face badly.

After returning to Manila, I was detailed to the hospital ship *Relief*, not because I was a good nurse but for my fine sailing qualities. We went around the islands delivering medical supplies and taking on the sick and wounded. Sad indeed was the sight of men who had nobly borne the heat and burden of war, but saddest was that of two deserters who had led the insurgents against their own companies. Their appearance no longer resembled human beings.

The privates would say to nurses, "If you never did anything for us, it would be

still an untold blessing to have you here."

After hostilities ceased, I was honorably discharged from the army to help in establishing a Civil Hospital in Manila. There I remained until 1904, when I returned to the homeland and did post-graduate work for a time.

UNION HOSPITAL AND NURSES' TRAINING SCHOOL, ILOILO, PANAY.
Students are from the low mountain class. Educated better class girls will never take the training, till they are housed in a separate building. Hospital faces East.

In 1906, I went to Iloilo to remain at the Sabine Haines Memorial Hospital until Mrs. Brinton, the nurse appointed by the Presbyterian Board, should arrive. In the weeks which followed the opening of this hospital to the Filipino poor, I learned to love the little place, the work and the missionary life. There were many experiences which confirmed the conviction that the medical missionary is in a position to wield a powerful influence for good. "Why do you do these things?" asked the brother of the boy who died of hydrophobia. "*We* do not care for our people, if they have that disease," he said. Our answer was, "The love of Christ constraineth us," and we were often able to make that answer.

I was called to Manila before Mrs. Brinton arrived. The morning of leaving the hospital, as I went downstairs, a group of Filipinos were sitting in a corner of the entrance hall, and in their midst lay a small, sweet-faced child on a few filthy rags. I sent for our faithful, gentlemanly interpreter, Frederico Planta, and he said, "Rev. Paul Doltz advised the parents to bring the child to the hospital." They had traveled on foot by night, camped by day, and arrived at dawn in Iloilo. Imagine my feelings when I knew this helpless child with spinal trouble was to be left without any nurse until Mrs. Brinton's arrival! However, Dr. Machle took her in charge.

A young Filipino girl, whom I had to assist me, helped care for that child, and it was through her gentleness and willingness to help, that Mrs. Brinton decided to admit her as the first pupil-nurse. The result was that Felipa de la Peña and two other Filipino nurses were graduated in August, 1909, the pioneer nurses in the Islands. The graduating exercises were held in Pentecost Chapel. Among the speakers were Governor Montinola and Dr. Carson, of the railroad. The music was rendered by Senor Gil Lopez, a Filipino, and his two daughters under fourteen years of age, one a pianist, the other a violinist. It was a proud day for us! What place the pioneer Filipino nurses will take in missionary work is a matter of faith, not assurance.

PENTECOST CHAPEL, NORTH OF HOSPITAL.

The hospital, now Union Mission Hospital Sabine Haines Memorial, is under the auspices of the Presbyterian and Baptist Missions. It is on Panay, one of the larger islands in the archipelago. There, the maimed, halt and blind are brought. Their condition is often dreadful beyond imagination, and the good that comes to them from kindly ministry, by their own people and by Christian Americans, is beyond human ability to estimate. May we have the prayers of the Home Church, and may the hospital be so enlarged and supported, as to meet in a fuller measure the opportunities that come to us missionaries?

Amelia Pott Klein.

An Eventful Country Trip

The writer's furlough expired August 1909; this account was written January 1910.

When I reached Hainan, I was more rejoiced than I can find words to express, and felt deeply grateful to our Father for His protecting care all through my devious wanderings. My boxes were here, and I need not tell you how thoroughly pleased the school-girls were over the nice things that had been sent them (fourteen pairs of blankets, soap, towels, and tools). As soon as I could get away I went into the country for three weeks, visiting nine cities and towns, where old acquaintance was renewed, and I became acquainted with the new Christians. This trip had to be taken before I settled down for the winter, or not at all. It was replete with interesting incidents.

One bright morning I engaged a native boat, and with our maid we sailed up the river. We had no sooner landed in the chapel next morning than it began to rain. The market was thronged with crowds who had gathered for a big idol festival. Theatrical troupes had come from Canton: there were four different stages erected, and hundreds of gambling booths. By dodging showers, we sold over 1500 cash-worth of Gospels and religious literature. That night floods of rain fell which kept up, more or less, for a week. Gamblers, troupes, and all were obliged to take their departure, leaving us in possession. While getting about in bad weather is difficult, it is an admirable time for preaching the Gospel. Opportunities are legion for personal work, for everybody has leisure; one is never permitted to be alone, much as one might wish.

We received invitations to visit, but roads and bridges were submerged. After a young man had come for us three times, I at last ventured out in a lull between storms. Sedan chairs were impossible (in price), so I borrowed a native horse—something of the broncho type. There was neither bridle, stirrups, nor saddle (except a wooden concern), so I set about to rig up something. Seven feet of lamp wick was bound on iron stirrups, and we threw a pad over the wooden saddle; an old bit was found, and I used white muslin cloth for reins. After all was in readiness we did not look exactly as if we were on the way to the horse show at Madison Square Garden. Being unused to women, foreigners especially, the horse pulled back when he found me mounted, throwing me to the ground and pulling over one of the large beams which held up the roof. However, that trip *had* to be made, so, after assuring the pony of my good intentions, I again mounted, and we started on our ten-miles' ride. A bit of blue sky had lured us out, but it rained incessantly for three hours, drenching us both to the skin. Still I never felt better repaid in my life. We found a family of father, mother, four sons and their wives, all of rare refinement and far above the average in intellect. The entire family, and a number of neighbors, gathered about a table with me, and for over eight hours we hunted up Bible verses, learned short prayers, the creed, grace at meals, read and sang hymns, all listening with the keenest interest. Their house was large, well lighted, and clean. One of the sons has since come to attend special classes. The mother is coming for instruction, and will put her twelve-year-old daughter into school.

In another village, some six miles distant, is a small group of Christians, among them a young man with two wives. He has not been baptized, but is an earnest believer. It was pitiful to see the distress of his aged mother, who pleaded with me, tears streaming down her face, not to let her son join the Church, for who would burn incense to her after her death? In vain I tried to convince her that, through the faith of her son, she and her whole family may be blessed, and that she could go with him to Heaven. She frantically protested that she did not *want* that kind of blessing, did not *want* to go to Heaven, but she did want to go where all her ancestors had gone and to have the same kind of blessing that they have.

We visited another large market, said to be the roughest place on the river. Our Bible-woman had reported a degree of interest among women there, who are of better moral character than in most places; a great many are Buddhists. We put up at an inn which, besides numerous other occupants, was infested with rats. I was obliged to lie awake at night to fight them off; they ran over

my pillow and up my mosquito net. Barring the discomforts, I found a splendid opening for work there. Dozens of earnest, eager women and girls thronged about me the three days we stayed, and never seemed to tire of our teaching. I finally persuaded one woman, about thirty years of age, to come to school and prepare for Bible work. I have never known the people so accessible and so responsive. It was impossible to visit all the places where we were invited. One cannot help wishing it were possible to multiply ourselves into a dozen or more.

We had a delightful visit in a market nine miles away, where there is an inspiring group of twenty-three Christians. We had tribulations in fording streams to get there. My horse fell off a bridge, dipping me into water to my waist; while our carrier fell down twice, completely immersing the baskets which contained bedding, food, and clothing. When he began to let them touch the water I was distressed, but after their second baptism there was nothing to do but laugh over the calamity. That night we did not sleep on down and feathers, and the next day was spent in washing and drying our bedding by a small charcoal fire.

I relate these things, not to magnify the discomforts, but to give an idea of what a person is apt to encounter on an itinerating trip in a tropical country. While a trip is fascinatingly inviting (before you start) it is not a glorious holiday, as was suggested by the gentleman in New York who recommended: "Instead of going away from the Island for a change in the summer, take a trip into the country."

There is a great deal of satisfaction in country work. The Lord seems invariably to have gone out before His children and prepared hearts to receive the Gospel; there are always those who are heart-hungry for something—they know not what.

Henrietta Montgomery.

Two Opium Patients

Last year, Dr. Lasell had two men named "Fu" taking the opium cure at Kilborne Hospital, Kacheck. They were of different families, and their circumstances were unlike. Mr. Fu No. 1 is about fifty years old. He stayed a month in the hospital. He accepted Christ there, and sent for his wife to come and be instructed with him. After the couple had gone home, Mr. Fu returned to beg Miss Schaeffer to visit their village. This she did, accompanied by Moh-tu, the Bible woman. On arriving they were much surprised to be met by a young man who slammed and bolted the door in their faces. This was Mr. Fu's nephew who, with his family, lived in the same house with his uncle. He was afraid to have these Christians enter, lest the ancestral spirits should be angered.

The visitors remained outside under a banyan tree, where the whole village gathered and they had an interesting time. At noon they sat down to a good dinner, but it was reached by avoiding the nephew's part of the house and passing, through a kitchen, to a rear building which the old people control. Some time afterwards Mr. Fu again visited Kacheck, and drew up in front of the missionary's home, carrying a bag full of sweet potatoes at one end of his long pole. When, however, the top layer of potatoes was removed from the basket which was suspended at the other end, an old hat appeared, and under it were hidden the ancestral bowls and other idolatrous implements over which the uncle had undisputed control. He had left the nephew's share undisturbed at home. By such Christian kindness Mr. and Mrs. Fu have gradually tamed their persecuting nephew.

No. 2 is "gentle old Mr. Fu," whose character is much admired by the Hainan missionaries. He also was convinced of the truth of Christianity, when he was rescued from opium. A few months ago he came to Kachek, with over forty other people, to study four days in the Inquirers' Class. It was a touching sight to see the hoary-headed old man sit as a little child, to learn the first lessons in Christian doctrine. Mr. Fu brought his three sons with him, and, like the other Mr. Fu, he wanted Miss Schaeffer to visit his home, right away, and instruct his wife and three daughters-in-law. She could not accept the invitation, but she promised to send a Bible woman there.

Ancestor Worship in Hainan

In theory, the reverencing of ancestors for generations and generations is a beautiful custom, but ancestral worship as found to-day among the population of Hainan, whether Hainanese, Hakka, Mandarin, Lim-ko or Damcin, is anything but beautiful. It is merely a form of the all-prevailing and fearful demonology.

A person in the family falls ill and, on seeking advice from the diviners or sorcerers, one is told that unless a certain amount of gilt paper (false money) and candles are burned, and a whole pig and so many chickens are offered to the ancestors, they will bring in a horde of outside evil spirits to injure and even destroy the family. If a dog vomits, or a bird flies into the house, the priests say that ancestors must be honored by so many days and nights of theatre and music, or they will bring dire calamity upon the family. A new born baby develops lockjaw on the sixth or seventh day, and some ancestral spirit is blamed for its death. Women will whisper in awe-struck tones that marks of the ancestors' fingers were seen on the baby's neck. When an unmarried girl unfortunately dies in her father's house, there is no end of trouble. If she is betrothed and it is possible to remove her, she is taken to her prospective husband's home to die, in order that her spirit may not trouble her own family and may be placed under the control of her husband's family spirits. This is the cause of so many early engagements and unhappy marriages.

I have asked students and common people alike about their theories of ancestral worship, and I get very little satisfaction from any of them. Just why, if these are their ancestral spirits, should they want to kill off their descendants and not prefer to always send them good luck and prosperity? Fathers, mothers and grandparents will work hard for their children in this life; why should they become so malicious as soon as they are freed from the body? I have asked if they believe their ancestors would cabal with bad spirits to destroy their descendants, until none would be left to burn incense to them? "Custom," they answer; and custom goes a long way in China, and the time for reasoning about these things is now but just beginning.

There is a village north of Nodoa which has a spirit that is famous for bad deeds. Some time ago, an unmarried girl there died suddenly and, since then, every misfortune has been laid at her door. Do the children have fever—it is that girl's spirit. Do the babies have lockjaw—the aunt having had no children of her own is taking these to herself. If plague breaks out among the water buffaloes, "it's that girl making trouble as only a woman can, and a woman who has no husband to beat her and keep her in order."

Two years ago, a woman in Nodoa having heard of this wandering spirit concluded that she would arrange a marriage between it and the spirit of her son, who also died unmarried. The go-between was dispatched and the terms arranged, only they were the reverse of other marriage arrangements: all the money and gifts should go to the husband's family instead of that of the wife. A cow, ten strings of cash, two suits of clothing, hair ornaments, etc. were sent, through the go-between, from the girl's village to the prospective husband's family. On the lucky day selected, his family sent a paper sedan chair, the usual pig's head, and five bowls of gifts for the ancestral worship, all accompanied by a band to bring the spirit-bride home to her spirit-husband. The young men of the bride's family were grieved to see all these gifts going away, and nothing coming back, so they proposed to divide the wine and pig's head, sent for the ancestors, and take half for their own dinners. This was thought such an admirable plan that it was carried out. When the go-between and band, escorting the spirit-bride in her paper chair, reached the husband's home there was the usual ancestral worship, the wedding chair was burned, and all considered the marriage consummated.

A month or so later, two children of the bride's village became very ill, and the priests pronounced the cause—the spirit of that girl. The village elders immediately went to Nodoa to remonstrate with the husband's family on their neglecting this spirit and allowing it to return to their village. The husband's father retorted: "But our pig's head was

split in two parts and only one part returned for the ancestral offering, so our ancestors refuse to receive the spirit-bride as one of their number." There was nothing for Stone-bridge elders to do but go home and take up the burdens of life, still under the fear of this powerful spirit. A few days ago (March 1910), the women said this bride had taken four baby boys last year, and the sad, harassed look of the childless mother told of the heaviness of her heart, and the depth of her fear.

Among the heathen in a new region, where but recently many have become interested in Christianity, the idea has gone abroad that for a Christian to go into an ancestral hall will give such grave offense to the spirits that they will desert their families.

The degradation of women and many of the sorrows of family life in Hainan, especially polygamy and infanticide, are due to the system of ancestral worship. It is the very storm center of the devil's power over these people, for keeping them in darkness, and all their demonology is grouped about it. Still it is a beautiful theory.

Margaret Rae Melrose.

Some Phases in the Philippines

Gathered from letters, *Decennial Report,* and *The Philippines Presbyterian,** January, 1910.

I. Itinerating by Water.

Mr. Magill and myself have been very fortunate ever since we came out here, four and a half years ago. Neither of us has been ill at all except from seasickness, but we have our share of that for our itinerating takes us on both the Pacific and China seacoasts, and to islands fifteen or twenty miles from the mainland. We make these trips five or six times a year, in small native sailboats or freight steamboats, and they are always slow and uncomfortable. I often wonder how we do keep well, but the Lord gives us strength for His work. You who live in the dear homeland, with all its modern improvements and comfortable modes of travel, could not understand these mountain trails, native ponies, native rigs and boats, not even if I should try to explain them, for words are inadequate to convey true ideas of the conditions. I shall only say that methods of travel here are about as modern as those used before the flood.

Rebecca B. Magill.

In 1908-'09, Mr. and Mrs. Magill spent five months visiting churches and itinerating in Tayabas Province. They traveled about 1,600 miles by land and sea, spending from three days to two weeks in a place.

There are other missionaries in the Islands whose duties require their being much of the time on the water, and who always suffer from seasickness. It may come to be thought a serious enough matter to call for examination of candidates, for Philippines Mission, with reference to their seagoing capacity.

Steam Launches. — Cebu Station has a launch, *El Heraldo Cristiano,* which was given by the *Christian Herald* of New York. On this, Mr. and Mrs. Jansen live most of the time, while itinerating on the south and west coast of Cebu Island and the north coast of Bohol. On the other hand, Laguna Station has abandoned the use of its launch and offered it for sale.

II. Church Services in English.

Aside from the American Church in Manila which is exclusively for English-speaking audiences, an important adjunct to missionary work in the vernacular are those Sunday afternoon or week-night services which are maintained on many islands, for it may be only a handful of Americans. At Cebu City, "a few strong, helpful Americans take entire charge" when the missionary is absent. At Tagbilaran, the capital of Bohol Island, the service is held in Dr. Graham's house, and is "quite a rallying point." Every American in town, except one, attends—twelve persons, on an average. At Iloilo there is also an American congregation. For Albay, Rev. Roy Brown reports:

"An excellent spirit exists among the Americans in Albay Province, a fellowship that is not found in all the little colonies of our fellow-countrymen scattered through the islands. This must be due in part to the interesting and excellent service held each Sunday afternoon. Attendance has varied from 50 to 125 on special occasions. The sympathy and friendship of this community is a great aid to

*Whether there has been an issue since, we do not know.—Editor.

the missionary, even though other Americans take little, if any, active part in our work."

Rev. C. R. Hamilton says, for Laguna Station: "Throughout the year service in English has been conducted in the native chapel every two weeks, which is usually attended by the dozen Americans in Pagsanjan, as well as a few from Santa Cruz. These services we believe have been much appreciated and have grown in interest from the first."

In every case, the English service is *in addition* to the meetings for Filipinos or Chinese.

III. SPIRIT OF FILIPINO WORKERS.

MANILA.—"The growth of a common spirit of brotherliness has been encouraging. Imos and Bacoor have exchanged preachers on certain Sundays. The Kawit church had trouble and the whole congregation from San Roque rowed across in *bancas* and encouraged and exhorted them on two different occasions. Thirty men from one of the Naic churches went to a barrio of Indang, carried their own food and preached the Gospel. A band of the Bailon folk have faced stones and jeers and preached in Batangas towns at the foot of their hills. . . . Pastor Estrella was chosen Moderator of Presbytery and conducted the business with skill and fairness."

ALBAY.—"We are glad to note among our workers a marked increase in Christian graces and a depreciation of virulent attacks upon the Roman Catholic Church. In fact, our members are very much exercised, if a speaker so far forgets himself as to descend to abuse or ridicule."

LAGUNA.—"One of the most satisfactory meetings is held every Tuesday night at the large market at Pagsanhan. This is the night before weekly market day, when people are present from nearly all prominent towns of the province, and some of neighboring provinces. Two or three evangelists usually speak and hundreds of people will stand through a service of an hour and a half, many of whom hear the truth for the first time. We are glad to say that this is a work begun by members of the church of Pagsanhan, entirely on their own initiative."

Between the Old and the New

Being typhoon-stayed last summer in a village twenty miles from Kachek, perhaps I cannot do better than spend a part of the day in writing. Moh-tu is teaching our hostess Mrs. Li, and two little girls from the next house, and I sit in the same room, near the door in order to see to write. I have rubbers on, so my feet are not wet by the stream of water that is flowing through the house from the east side out under the west door-sill. The earth floor is getting rather muddy, but the roof is good and we are perfectly dry overhead. We came to Mrs. Li's last Saturday intending to go home to-day, but the typhoon came up early yesterday evening and is still blowing steadily. I am anxious for the tops of the beautiful cocoanut trees which are furiously beaten about.

We have been fortunate in our plan of visiting a different village for the past three days, and returning in time to escape afternoon showers. We carried Sunday-school picture rolls and books with us and, usually, Moh-tu, Mrs. Li and I were all speaking to audiences in three different rooms. Our talks were informal, giving our listeners opportunity to ask questions and to make as many comments as they pleased. At one place I was laying emphasis on "Thou shalt honor thy father and thy mother." A woman of considerable intelligence said: "Great changes are taking place nowadays, and people are talking of not honoring parents in the old way by ancestral worship, but you don't know what evils befall us when we depart from the old ways."

I pointed to the vaccination scars on the arm of the child she held in her lap and remarked, "You believe in this innovation." She admitted the great blessing it has been to Hainan Island and of her own accord mentioned conveniences which were not known here twenty or thirty years ago. She spoke of the old method of starting fires with flint before matches were introduced, of the costliness of their nut oil compared with kerosene, of the excellent spun cotton thread obtained from American mills for weaving cloth, and by way of climax she said, "Why are you foreigners so much smarter than our people?"

I told her there was nothing wrong with their minds, but the trouble lay in their superstitious beliefs, and then I repeated what one of the Chinese Christians said in prayer-meeting one evening at Kachek. He spoke as follows: "We Chinese have been disobedient children and have not dared to use the things

created by a loving Father for His children's use. We have known there were silver and gold, iron, tin and coal hidden away in the ground, but we have feared to open mines lest we pierce the dragon's back with our holes in the ground. Now, as we are beginning to return to our Father, we realize that all things are ours and that we may use them freely."

Last March, Miss Schaeffer took one of her long itinerating trips down the east coast, making her first stop at Tin-tai. She saw 120 people at the regular prayer-meeting, which is held every evening in the village chapel, and there she found another instance of the leaven of new ideas.—EDITOR.

The younger daughter of a Tin-tai Christian family married into a village some distance away, but frequently returns to visit Tin-tai. She has carried new ideas of Christian freedom back to her husband's home. Their fireplace of masonry was broken and needed to be replaced. She and her husband agreed to consult no geomancer, or fortune-teller, about a lucky day on which to have this work done. The other villagers were amazed at such daring and said, "Have you become too miserly to afford this very necessary expense, or have you become foreigners?"

We went to Leng-tui, three days' journey beyond Tin-tai, through shady woods and along the beautiful ocean beach—three "green days in forests and blue days at sea." In the streets of Leng-tui, Moh-tu and I jostled and were jostled by good-natured crowds. We sold 325 Bible Society calendars—big canary-colored sheets, 2 ft. x 2½ in size. As each sheet has fifty-two verses on it, it is safe to say that more Scripture was read in this old town than in any other previous two days.

The Loi people come out from the interior in numbers to Leng-tui, and among the interesting sights are groups of Loi women, distinguishable from their Hainanese sisters by their skirts and tattooed

Snapshot taken in Dr. Lasell's old dispensary. Mrs. J F. Kelly holds her little daughter, whose nurse is at her right. Miss Schaeffer stands on her left; we *guess* the sensible looking woman in bordered Chinese dress is Moh-tu. Banner on the wall is one of Dr. Lasell's numerous testimonials from patients.

faces. A dozen Loi came into our chapel one evening, among them two chiefs. These latter can read, so we presented each with a Christian book, which certainly is something new among this old people, and will introduce such thoughts as can renovate their lives.

Katherine L. Schaeffer.

INDUSTRIAL DEPARTMENT, SILLIMAN INSTITUTE.—Looking towards Dumaguete from the harbor, the red roof of the new dormitory is the most conspicuous object in sight. This building is a monument to the department, of which Mr. Charles A. Glunz is head. He planned and erected it, and used the students for a large share of the labor. Furniture is a specialty of the department, and sometimes, made from rare woods of the Philippine forests, it is elegant as well as useful. Another industrial branch is the printing press. From this issues, weekly, *Silliman Truth*,* in English and Visayan. Fine broadsides they got out in the winter:—"FIRST VISAYAN MEET EVER HELD—BIGGEST EVENT IN HISTORY OF DUMAGUETE," and on the following week a proud page, headed "SILLIMAN VICTORIOUS." This was an inter-Visayan athletic contest on Silliman Field, and drew a company of students from all the provinces. During the four days of sports they were housed in the dormitories and many warm friendships sprang up between the hosts and their visitors. Thus a bond of unity is created, something desperately needed in all the Far East.

*Price 50 cts. a year. Ordered from the Institute

PRONOUNCE:* Panay, Pan-*i* (long i); Maasin, Mah-*sin;* Lengtui, Leng-*too*-y; Tintai, *Tin*-tie; Ka-*chek*, Hak-*kah*, Tag-*al*-og; Ain-*tab* (ai long i).

*See p. 153, July 1909.

Communion Season at Nodoa

There is excitement and commotion in the compound at Nodoa. Next Sabbath is communion or "big Sabbath" as the Christians call it. The church blankets must be aired and counted, bowls and chopsticks must be washed, and rice bought. The last is a hard proposition, for who knows just how many people are coming? We will consult A Ka-o-Ko, the gate watchman He is an ex-opium smoker, from the district where a number of inquirers live. He is the head of his family, a family at one time of some importance, and he has left ancestral home and relatives to cast in his lot with Christians. He answers our inquiry by telling of this one and that one who are coming and they will bring others. "Yes, there will be a number here, but as to how many, who knows?"

Our plan is to invite all interested in the doctrine and willing to study, to come and spend three days preceding Communion Sabbath with us. They "eat us;" that is the Native Church furnishes rice and vegetables twice a day—very plain food. It is as far removed from their idea of a feast, as bread, butter and tea would be from ours. Our wish is that food for the soul, not for the body, may be their aim in coming. Even so, *they come.* By twos and threes, ponyback and afoot, even in chairs, *they come.* Many have been here before, many are coming for the first time, trailing behind one of the colporteurs, for until their name is enrolled in our book some one must be responsible for them. The first call is for hot water for baths, and let any one who thinks the Hakka are not a cleanly people stand outside the kitchens and bath-houses and hear the demands made on the cooks for hot water and wash-basins. It is amusing to listen to the comments. "Where is that big lamp that is just like a star?"

"Oh, no," replies another, "they make a light as bright as a star and hang it up in the sky."

"Where is the machine that makes kerosene?"

"Who ever heard of a pump? Let us go and try it; we never heard of that way of getting water out of a well." Each one cries "Let me try it," and each one gives the pump handle a jerk, and this is done so many times that the mechanic of the Station will have an hour or two of extra work after they are gone.

Now it is time for evening service, and the people troop into the chapel; some with babies on their backs, some dragging a little urchin—without him they could not come; most of them with hymn-books, and all with a keen desire to learn. The old Lim-ko woman, who was away on the other side of the compound among the flowers, had to be called several times. She innocently asked if Heaven would be "better than this," meaning more beautiful than our flowers and trees.

What a mixture of languages we have! When I am tired, it makes my head reel. The service is almost always conducted in three dialects. A talk by the foreigner in Hainanese is translated into Hakka, and again into Lim-ko. Often the good brethren have many things to say and it is late before the meeting is over. Then blankets are given out, sleeping places assigned and, as Mrs. Melrose says, "the church is put to bed." We do not in every case accomplish this satisfactorily. One morning I met one of our older sisters with a face as long as my arm, and to my cheerful greeting she replied gruffly: "That blanket you gave me last night was very thin. I did not like my bed-fellows and I am going home."

For study, our people are divided into classes both in respect to language and their knowledge of the Gospel. Classes in Catechism, in New Testament, in Old Testament, preparing for baptism, learning the very simplest truths, are interspersed with meetings in chapel and little gatherings for prayer or singing. So it goes through the day, and evidently some of the instructors are very zealous, for we found, posted in one of the study rooms, this inscription: "If any one will not study the doctrine, neither shall he eat."

Saturday the crowd increases, for Christians who live a long distance away must come to stay over night, or they would not be in time for Sunday service. How many now, A Ka-o-Ko? "One hundred and two ate supper," he answers. That is in addition to our one hundred and twenty school children, as-

sistants, and hospital people who are always with us. Our compound fairly hums, and so do our heads. One wants a blanket, one a book, another hot water; one inquires how much it costs to put a child in school, and can children of Christians come for less than outsiders? Another wishes to discuss some points of Christian customs, for instance: "Should a Christian have anything to do with village processions and feasts?"

Now it is "the big Sabbath." The chapel is crowded, the narrow aisles are filled with benches and still they crowd in at the door. Service begins, the Christians joining lustily in familiar hymns, "Just as I am," and "He leadeth me." Five men come forward to be baptized —a Lim-ko farmer, a Mandarin soldier, a Hainanese business man, two Hakkas. Two of the five are from near by, the others from a long distance. Strangers to each other up to this time, they are now brothers forevermore. There is a solemnity, that is not always so pronounced, when these men take the vows upon themselves. Chinese in far-away Hainan? Yes; and your brothers and mine struggling, even as we struggle, towards the true light.

Another service in the evening. Afterward the catechumens disperse, and we settle down for another two months.

Rebecca Ewing McClintock.

Women and Opium

Last year a young man brought his wife to the hospital in Kachek. She had been dragged under the slavish opium habit while battling an attack of disease, and was afterward unable to break off.

During the treatment which Dr. Lasell administered, she suffered severely. She was unable to care for the young child whom she brought with her, or either to eat or sleep. Her husband, a man perhaps thirty years of age, cared for her and the child most devotedly. For nearly a week he hardly left her alone day or night and scarcely slept continuously for an hour. One day when she was convulsively twitching and trembling, she excused her want of self-control to her doctor, saying, "My mind wills to be still, but my body will jerk."

Finding that she was recovering, and free from the awful craving, her sister-in-law was brought to receive the same treatment. She suffered even more than the other but, finally, both left the hospital cured. Their brothers were then brought to Dr. Lasell and they also broke off the opium habit.

While convalescing they learned to repeat hymns, and when they left were able to read several hymns and short Christian tracts. When visiting their home later, their mother told Miss Schaeffer: "It is not lonely at our house now, for my daughters have those Christian hymns to sing."

F. P. Gilman.

ABOUT 8,000 patients were treated in the Mission Hospital at Dumaguete last year. Both Dr. and Mrs. Langheim devote some time to teaching in the college. Dr. Carter, at Maasin, reports 5,680 dispensary treatments, 2,212 new patients, 15 in-patients, 84 operations, 158 outside visits. Mrs. Hamilton, M.D., in five months visited 99 patients in their homes and gave 356 dispensary treatments.

The Path to Unity in Turkey

A step towards unity, between jealous and conflicting races in the Turkish Empire, has recently been taken at Aintab. This city is located in the region affected by the last awful massacre, and it was through the condition of want and suffering prevailing there ever since the event, that the way was opened for progress.

Last February, Dr. F. D. Shepard, the head of Aintab Hospital, telegraphed to Constantinople regarding the acute destitution in the city, especially the distressing fact that Moslems were even selling their children for food. A Swiss committee at the capital immediately forwarded L.T. 100 to Aintab, for relief of Moslems solely. That act worked like a charm. Before this, the Young Turks' "League of Union and Progress" had opened a general subscription for relief work, and the rich Moslem Beys and Aghas, not to be outdone, had opened a purely Moslem subscription; Christian churches were all the while extensively relieving their own poor. But this gift,

from Christian sources for Moslem suffering, developed a new situation. The American doctor was not slow in seeing his opportunity to serve the cause of peace and, having the confidence of all classes, he succeeded in fusing these separate bodies into one "Central Relief Committee." He tactfully advised appointment of the Kaimakam as chairman, and himself looked on with joy to see conservative Turks joining with their suspected co-religionists and with Christians, in putting their hands into their own pockets to do works of charity. This Committee, according to latest reports, has worked without friction—albeit their deliberations have been often tediously long and clumsy.

In administering relief at Aintab, no money was handed to the people. Bread tickets were issued, without distinction of race or creed, to the number of 3,000 daily. Scarcely any regular wage-earners received tickets. Those fed at the hospital soup kitchen were all sick. Miss Bewer wrote that it was hard to eat one's own food comfortably, while daily facing a crowd both thinly clad and near to starving. No bread was allowed to able-bodied men who were out of work.

Rev. Stephen Trowbridge, writing the middle of March while they still had snow and sleet, pertinently asked:—

"How can these laborers, stonecutters, plasterers, weavers, porters, find work when no buildings are being constructed, many weaving looms are closed down, and the government is drafting men by the hundred for forced labor on the Marash carriage road?"

SOUP KITCHEN, AINTAB HOSPITAL, TURKEY.
Photograph sent by Miss Alice Bewer, missionary nurse.
Miss Bewer is member of a Presbyterian Church in Philadelphia.

March 30, Miss Salmond wrote from Marash: "In the villages they are digging up roots and eating them, but as they have no bread with them, the result is sickness. Everywhere you turn it is the same cry, 'Give us work so we may earn something to eat.'"

April 19, a missionary telegraphed: "The money you are sending is becoming the means of life to very many, but it is inadequate owing to the growing need." As summer advances, the situation must be eased, but it is evident that this section of Turkey will require the alms of God's people for some time to come.

Another step towards unity, one destined to be quite as influential as the formation of Aintab Committee, has been inaugurated at Constantinople through the American College for Girls,

the women missionaries, and Y. W. C. A. of the city. This is an effort to bring Turkish women face to face with Christians, on a kindly footing. Conferences and lectures, in the Turkish language, draw companies of Turkish women to the College and to the American School at Gedik Pasha in old Stamboul. Health, hygiene, education, what women are doing in other countries, are among the topics which engage their attention. For most of them, if not all, this is the first opportunity of their lives to be publicly addressed with consideration and respect. In April, a Turkish member of Parliament, in the course of a lecture upon physical education, addressed his audience (women only) as follows:

"You are especially gifted with kindness and sympathy. It is for you to transport the poor and diseased from the streets to asylums and hospitals. It is your duty not only to elevate your families and your own nation, but also to help all your neighbors and to seek for the prosperity of all those nations which are around you."

To one who, having lived upon the Bosphorus, knows the unforgettable display of physical wreckage on Galata Bridge, these words of Riza Tewfik Bey are most sensible and significant.

A small weekly newspaper, well printed in English, and called *The Orient*,* has been started in Constantinople. Many of the facts given above have been gathered from its pages. It knows what foreign visitors are in the city, the latest news from missionaries in Syria as well as every other section of the Empire, and it reports the doings of the Ottoman Parliament. In its sphere, *The Orient* will contribute something towards unifying.

Not one people, but a number of races in the Empire are treading an inexperienced path. How they are to come together seems an inscrutable riddle. Blessed are those enlightened Americans who, living there at this time, out of their knowledge and broad human sympathy, are able to tighten a link here and a link there, and to point those of all races to the way of unity. Let first steps be established and the way may open for the Gospel itself, the incomparable leveler of barriers.

LAST MESSAGE FROM DR. H. H. JESSUP TO SYRIA MISSION

Members of the Mission and other Arabic-speaking missionaries, assembled at Beirût, were in special conference upon the subject, "Christian Work for Moslems," and sent an inquiry to their veteran associate. His answer was dictated about noon, April 27, eighteen hours before his death.

"WHAT shall we say to Moslems when they inquire why we came here?" Answer:

First—We want to know who you are.

Second—We are interested in you.

Third—We wanted to do something for you, but the old régime prevented.

Fourth—The door is now open to books, newspapers, and we can talk with you. We hope you will take what we say in a friendly spirit.

Fifth—There is no personal nor pecuniary gain to us from staying here.

Sixth—You need a Redeemer as we do. May you feel your need of Him. Not till you do feel this need will you find peace.

To the Mission: May that line of talk be found effective. Above all things, with every conversation give a copy of a New Testament or the Gospels.

So, was the work of a life held to firmly and pursued with power till the veil fell upon the eyes of God's servant—"Faithful unto death." Rev. Wm. Jessup communicates this message to Secretary Stanley White, and adds the following simple narration:

"When we retired that evening we had nothing to alarm our minds with regard to Father's condition, other than that we knew he was very weary with 'waiting at the gate,' as he expressed it. Next morning, as I entered his room about five o'clock, I greeted him with 'Good morning, Father.' He replied, 'Good morning.' He expressed a desire to have an extra pillow under his head and we placed it for him. There were a few remarks between us about little matters to give him comfort, and then his speech became unintelligible, except that he said once, in a tone as if conversing, Oh, Lord, Oh, Lord,—using the Arabic '*Ya Rab, Ya Rab.*' I then requested my Uncle Samuel to offer prayer, which he did, asking God to receive to Himself the beautiful spirit of our loved one, which He Himself had given to us. When the prayer ended, the Lord had taken him."

* Ordered from W. W. Peet, Bible House, Constantinople; price one dollar a year.

LETTERS FROM MISSIONARIES

HAINAN, SO. CHINA

MRS. J. FRANKLIN KELLY wrote from NODOA, Jan. 2:

The date of this letter brings to mind the fact that I left San Francisco just fifteen years ago to-day for India. As I review all the happenings of these years, my heart sings a song of praise and thanksgiving for all God's love and mercy manifested toward me in so many ways.

This is the season for weddings. I have just attended two; both brides were from our school and both were rich, as Chinese rate wealth. At one wedding there were six hundred guests and above that number at the other. All were feasted, so you may imagine

IT COSTS SOMETHING TO GET A WIFE

in China. Last week Dr. Kelly was at five feasts. I accused him of boarding out. Talk about clubmen at home neglecting their wives! Pity the wife of a missionary! Dr. Kelly says he is the one to be pitied as fifteen or twenty courses of Chinese delicacies are hard on his liver, and he speaks the truth. Mrs. McClintock's cousin, who is visiting our station this winter, thinks that she absorbs enough odor from the foods to be nourished without partaking.

About one hundred catechumens have been here to study, many promising looking young men among them. These poor, superstitious women reach out hungrily for the truth and their faces light up when they grasp one's meaning. To teach them is a

PRIVILEGE THAT ANGELS MIGHT COVET.

Yesterday I taught a class in three dialects. I spoke Hainanese, one Bible woman translated what I said to the Hakka women and another to the Lim-ko. From

DR. KELLY'S ANNUAL REPORT

I quote a few figures, though figures tell but little. "Out-patients 10,579; in-patients 133; about 75,000 quinine pills compounded, besides dozens of other pills and powders." Doctor has taught his assistant anatomy and chemistry, and has gone to Nam Fong every Sunday, riding the twenty miles and, besides preaching and holding Sunday-school, has seen 20 to 30 patients—a rather strenuous day of rest, it seems to me. I always take charge of Hospital and Dispensary when he goes to the villages. We are both feeling the need of our coming furlough. It will help us, to get away from the continual cries of need and woe for a little while.

AFTER THE ISOLATION HERE

I am anticipating our journey. It will seem nice to speak nothing but English for a time. I get quite excited when I think of it. Little Elizabeth's eyes grow big and she says "Mamma, will I get a ring when I go to America?" Very worldly, isn't it? We plan to go to London where Dr. Kelly will take a three months' course in the School of Tropical Medicine. I shall do light housekeeping in rented rooms. It seems imperative that our doctors should have the best equipment possible, to cope with the many diseases peculiar to the tropics, for there are no consultants within hundreds of miles and no medical libraries. For the work's sake and for the sake of this people we are prepared to make sacrifices

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MISS ALICE SKINNER wrote from KIUNG CHOW, Feb. 11:

When Miss Montgomery returned from her furlough, you can imagine how rejoiced I was to have a companion again. I had been living alone seventeen months. The work of

BUILDING OUR NEW GIRLS' SCHOOL

has begun. Masons and carpenters are busy and the foundations are being laid; it will take at least a year to build. We have been very much cramped for room in the past. My furlough is due and I was planning to leave this month, but owing to the extra building this year, I felt I ought to remain longer. It is too much for Miss Montgomery to do alone. I am sorry to disappoint my parents and friends.

Our schools will soon reopen. Seven or eight young country women, good, earnest Christians, most of them widows, are anxious to enter and learn to read, and we hope to train them.

THE TIME IS COMING WHEN

there will be requests for girls' schools in the villages, and these young women will be just the ones to put in as teachers. My appointed work is evangelistic, but ever since I came to Hainan my time has been given largely to assisting in school and classes for women, with occasionally a country trip. During the absence of Miss Montgomery, I had charge of the Girls' School. A mother from a large market town, west of this city, came to visit us. Her two sons attend Paxton School and she told us her reason for sending them. She had borne

a large number of children but most of them died quite young. These two boys were

ALL SHE HAD LEFT

and she thought that if she sent them to the "Jesus doctrine school" she might be able to keep them alive.

There are a number of very bright girls in our school. Their scholarship is fine. At their last examinations, one girl, out of 2,000 characters, missed only one stroke, others missed only three or four. They are not only storing their minds with earthly knowledge but with God's Word. Even the smallest have learned several psalms and hymns.

INDIA

DR. ANNIE YOUNG wrote from ETAH, last January:

One month's work in the villages has been completed. Suppose I tell you what one day in the villages is like, yesterday, for instance. My alarm clock went off at 5:30. I got up. It was moonlight. I always go into the little back room of my tent to dress, and without a light, because dwellers in tents need to remember the possibility of casting shadow pictures. After the morning watch, I ate the "little breakfast" of India and we started off before sunrise. The ground was white with frost. My fingers ached with cold as I drove over bumpy and sandy roads to Kathi village. An hour of travel brought us there and we went directly to a Christian home. All the Christians came together and we held a short service. The pastor explained how sin came into the world, its effects and its remedy. We sang a number of *bhajans* and had prayer.

EVERYWHERE WE GO, HINDUS AND

Mohammedans come to see what is going on, and of course they hear the preaching as they stand and watch. Some are hungering for something, they know not what, some are indifferent, some openly oppose.

After service, those who wanted medicine came forward. They had to come with me to the carriage which waited outside the village. I have given up carrying my medicine bag into villages; for people have said that it contains medicine for giving plague. I was just ready to leave, when a man came asking me to see a woman with eye trouble. She was not able to come to me; she was too old. So I went with him

EXPECTING TO FIND A DECREPIT

old woman, but instead, I found one probably not any older than myself and fully as able to walk. She was *purdah*, so could not come out in public. Returning from this case, I was called into a zamindar's house to see a woman, slightly deaf. Again I started to leave the village, but was asked for more medicine. We finally got away and moved to another village where we had a most appreciative audience. Probably more than fifty listened for nearly an hour. We got back to our tents at 1:40 P. M., hungry and tired. After breakfast, I opened my box of stores, gave out the cook's supplies, then dropped my tent door and took a little time for myself. At 5 P. M. we started for a village only about a mile away. We walked across fields and had a meeting with Christians. I tried to send a Christian leper to the Asylum in Naini, but his relatives objected. We got back to our tents at 8 P. M. and retired at 10:30.

To-day a woman cheerfully gave two *annas*

AS CONTRIBUTION TO THE LORD'S WORK.

The Christians are always asked to contribute though many of them are very poor. We take their chickens from twelve days old and upwards as contributions, and turn them into cash. At present I have thirteen chickens running around my tent. We also receive grains, eggs,and baskets, as well as money.

At one place where the pastor preached to men, eight were baptized and a large number listened to the preaching with interest. Probably a hundred saw the baptism. Nearly every day I come across cases that I have to send to hospitals in neighboring cities. We have none for women in Etah.

We pitch our tents and when the villages within a radius of three or four miles have been visited, we move on to another place.

KOREA

MISS SAMUEL wrote from SYEN CHUN, Feb. 23d:

I wish some one with a "nose for news" could be around when our women gather for study. We expect them to give accounts of their country classes. I'll be saying, "Our dear Mrs. Ye will tell us all about the wonderful work of God in Wi Ju," and then I'll pull her down when the two seconds are up or where the stopping place is! This reminds me I've only one more year to teach others to give an address. I'll be too humble after my furlough. Talking of furloughs, let me say that I plan to get a new hat in Europe and visit you on the way home. I haven't a hat! I took the one I had apart, to make it a bit more like the ladies in the *Catalogue*. But lo! It wouldn't stick together. So I went across the street to see if Mrs. Sharrocks didn't have one. Dr. concluded some time ago, that hers was worn out and helped stuff it into the stove. So I'll borrow Miss Chase's. Such are the tragedies of life in the Far East.

HOME DEPARTMENT

SUGGESTIONS FOR JULY PROGRAMME:

The Philippines and Hainan, China.

The number of islands in the Philippines and character of their scenery and climate.

Outline history of their relation to the United States.

American public school system as applied to the Philippines; its advantages and disadvantages; 500 school teachers arrived in August, 1901; now 500,000 children enrolled.

Proportion of Roman Catholics to those of other faiths, and pagans.

Chinese in the Philippines; social and religious status; feeling towards them; value to the country.

Presbyterians first missionaries; twelve years of mission work.

Has our missionary effort been forced upon the Filipinos? Are we seekers or sought?

Compare record of length of time before reception of first convert in Syria, Japan, Korea, India, China, and in the Philippines..

The Ellinwood Bible Seminary: Character of its teaching and training; conferences in provinces.

Progress of native evangelists and teachers.

Initiating Home Missions.

The American Church at Manila; character of its work.

Describe Silliman Institute; industrial work accomplished by students; 30 prospective ministers; allude to death of Hon. H. B. Silliman.

Hainan: Locate, compare with Cuba as to size, location, climate.

Presbyterians' special responsibility in Hainan.

Describe new buildings erected last year, the suitable church now at Hoihow.

Sketch work done in Paxton Training School, and in Pitkin Girls' School.

Narrate instances of treatment and results at Mary Henry Hospital, Nodoa.

Read letter of Rev. Geo. D. Byers in *The Westminster* of Jan. 8, 1910.

In preparation refer to *Bulletin No. 12;* Special Edition of *Report; Presbyterian Church in the Philippines* (leaflet).

SUGGESTIONS FOR AUGUST PROGRAMME: MISSIONARY LITERATURE.

Use the August meeting for:

Study of *Reports.* By that time the Special Edition of the Board's *Annual Report* will be ready. Assign the topics of which it treats to different women in a way that will make it possible to grasp an outline of this valuable summary.

Glances at *Western Women in Eastern Lands* and *The Finding-Out Club,* the new text-books for women and children.

Read *An Epistle to the Sisters* (leaflet), by Mrs. Geo. S. Hays.

Informal accounts of Annual Meetings of Presbyterial and Synodical Societies; of various Summer Schools; of Missions Days at the General Assembly, and of the Board's Thirteenth Annual Conference with new missionaries.

Summary of history of the World Missionary Conference; sketch its scope and purpose; hints of its programmes. (Material may be found in the monthly *News Sheet,* which may be bought for ten cents apiece of Mr. W. H. Grant, 156 Fifth Ave.).

Reading Editorial Correspondence, direct from the Conference, in August WOMAN'S WORK.

E. E.

A Continued Story

WOMAN'S WORK, Feb. 1909, presented a "Stirring Letter from a Young Man," the Chairman of a Christian Endeavor Society, in Dunmore, Pa. He had become deeply interested in the progress of God's Kingdom, and he proposed to make his usual annual offering of one dollar, twenty-five times as large, on condition that the Society would triple its pledge for twenty-five dollars. The response was enthusiastic, and we now offer the sequel.—EDITOR.

MISS EVELINA GRIEVES, *Secretary for Christian Endeavor Societies* connected with the Philadelphia Woman's Board, furnishes the following extracts from her correspondence:

"It is a little more than a year ago that the Y. P. S. C. E. of the Dunmore Church sent in, as its contribution to Foreign Missions, the sum of $125.00. We did not make a pledge of a definite amount this year, but said that we would do as well or perhaps better. . . . This year we gave $200.00 to Foreign Missions, $75.00 better than last year and $125.00 better than two years ago. The Society has worked for this and prayed all the year and God has heard the prayer and blessed the work.

"Our Society has received a great blessing since taking up this advance work for Foreign Missions. More than one member has spoken of being richly blessed in his or her spiritual life since becoming interested in this great work. Our average Sunday evening attend-

ance is three times as large as it was two years ago. When our Society became interested in Foreign Missions, we began to take new interest in our own Church. Our gifts to the trustees and to other home causes were never so large as during the past year. The most helpful and inspiring meetings are our missionary meetings. One of the members who has been most active has heard the call of God and is going to give her life to work in the Foreign Missions field. I can never tell the joy and blessing that has come into my life since becoming interested in and being privileged to do my little part in this great and glorious work."

Notice what is said of the co-operation of officers and members:

"Too much credit cannot be given to the young woman chairman of our Missionary Committee this year. She was always on hand with some good interesting news, and had good reports of the money accounts, each month. Our president is full of enthusiasm, using her voice and influence for the cause. Our pastor always did all in his power to increase missionary interest and most of the members did nobly in responding.

Never in all the history of our Society have we had such a prosperous year. For Home and Foreign work we raised almost $400.00. Does increased effort for Foreign Missions take away from Home causes? *Certainly not* in the experience of our Society."

ANNUAL UNION MEETING OF THE WOMAN'S BOARDS OF FOREIGN MISSIONS

Long before half-past ten, the hour for the opening of the morning session of the meeting, the audience-room of Olivet Church and its Sunday-school room as well were full, and late-comers could find neither seats nor standing room.

This Union Meeting is under the care of the Central Committee through which the six Woman's Boards act upon questions of common interest, and as each of these Boards had already held its annual meeting, no business was transacted, and no reports were presented save those which were of importance to all. After the assembly had been led in prayer by Mrs. David O. Mears, Mrs. A. R. Perkins of Philadelphia introduced the General Secretary, Mrs. Halsey L. Wood, who gave her report for the year. In apt and pleasant fashion Mrs. Wood described her work in connection with the Woman's Boards of Foreign Missions and with the Assembly's Board, concluding with a quotation from Mrs. Thorpe's last annual address, an utterance inspiring and prophetic, revealing a vision of "the old order which changeth, yielding place to the new," a vision of brave young women of the Church coming to the front with their "fresh ideals, high enthusiasms and capacity for hard work" to carry on the tasks already begun, and urging on us all "the doing of things hardly yet attempted; the closer co-operation with the men of the Church and with other denominations, and the development of our women as speakers and as recognized Bible students and teachers."

Following the report of the General Secretary and emphasizing the union character of the meeting, came greetings gracious and graceful, wise and witty, from Central Committee members; from Miss Margaret E. Hodge, the new president of the Philadelphia Board; Mrs. A. L. Berry of the Board of the Northwest, Miss Henrietta W. Hubbard of the New York Board, Mrs. C. B. Beck of the Board of the Southwest; from Mrs. H. B. Pinney, president of the Occidental Board, and from Mrs. J. W. Goss of the Board of the North Pacific, while, from the sister Board of Home Missions, there was brought by its president, Mrs. F. S. Bennett, a message friendly and eloquent.

Two interesting missionary addresses brought to the audience the actual life and work on the foreign field, for Dr. Mary Eddy told not only of her many "missionary meetings" in Atlantic City but also of the growth of her medical work in Syria, and Miss Emma Morris gave an interesting account of her personal experiences as she had shared in the process of the "Awakening of India."

The morning session closed with a practical conference on "Present Day Problems at Home and Abroad," par-

ticipated in by officers and members of different societies, and conducted by Mrs. B. B. Comegys of Philadelphia.

The afternoon meeting was conducted by Mrs. Wallace Radcliffe of Washington. After prayer by Mrs. Denniston of San Francisco, the missionaries present at the meeting were introduced,—Mrs. Ogden and Mrs. W. C. Johnston of Africa; Dr. Tooker, Mrs. Mills, and Mrs. Mitchell of China; Mrs. Grant Jones and Miss Emma Morris of India; Mrs. W. E. Smith of Korea; Mrs. D. G. Collins of Siam; Dr. Mary P. Eddy, Mrs. Paul Erdman, Mrs. S. D. Jessup and others from Syria.

The report of WOMAN'S WORK, our Foreign Missions magazine, was presented by Mrs. J. H. Finley, the chairman of the committee in charge of it, who emphasized the value of the magazine as a mirror of missionary life and incident and a record of important events affecting conditions on the foreign field, and urged its use and its loyal support by all the women of the Presbyterian Church. The report of the children's magazine, *Over Sea and Land*, the office of which has been recently moved to New York, was presented by Miss Ethel Grieves of the Philadelphia Society, and Miss Hodge gave the report for the Committee on the United Study of Missions.

Again, the large audience of women interested in Foreign Missions had the opportunity of listening to two most excellent missionary addresses; one on "The Results of Missions to the Laos," by Mrs. D. G. Collins of Chieng Mai, and the other by Mrs. W. C. Johnston of Efulen, who told us of the difficulties of work among the women of the African jungle, of their struggles toward Christianity, and of their childlike faith when they had once grasped the idea of a loving and prayer-answering Heavenly Father. The day closed with a Consecration Service led by Mrs. A. L. Berry of Chicago, whose earnest words made a deep impression on all who were present, leaving with them a desire for lives of greater spiritual incentive, and a realization that "the Kingdom of God must be the first thing in our purposes and desires."

(Mrs. Wm. E.) Alma O. Waters.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

April 28.—At Boston, Miss Grace O. Woodside from Dehra, India. Address, Brunswick, Me.

May 1.—At San Francisco, Rev. and Mrs. W. G. McClure from Siam. Address, 507 North B St., Fairfield, Iowa.

May 11.—At New York, Mrs. Chas. W. McCleary from Élat, Africa. Address, Fairfield, Iowa.

Rev. and Mrs. Frank O. Emerson and daughter from Lolodorf, Africa. Address, Cook, Nebraska.

May 13.—At San Francisco, Rev. and Mrs. D. A. Murray and two children from W. Japan Mission. Address, Ottumwa, Iowa.

May 23.—At New York, Miss Lelia W. Quimby from Colombia, *en route* to Edinburgh.

May 29.—At Phila., Rev. and Mrs. F. M. Gillam and daughter Ruth from North India Mission. Address, 523 State St., Ithaca, N. Y.

June 6.—At New York, Miss Grace Enright from W. India. Address, 56 So. Hermitage Ave., Trenton, N. J.

DEPARTURES:

May 28.—From Phila., Rev. and Mrs. W. B. Hamilton, returning to W. Shantung, China, *via* Edinburgh Conference.

May 31.—From San Francisco, Miss Edna Bruner, returning to Petchaburee, Siam.

June 1.—From New York, Rev. W. C. Johnston, returning to Africa Mission.

Mr. Herbert W. Greig, to join the Africa Mission.

June 7.—From San Francisco, Rev. and Mrs. R. W. Post and two children, returning to Nakawn Sritamarat, Siam. [They were incorrectly located at Nakawn in May issue of this magazine.]

MARRIAGE:

April 7.—At Yokohama, Japan, in Union Church, by Rev. T. Roseberry Good, assisted by Rev. E. S. Booth, Miss Ada Louisa Sale to Rev. James S Gale, D.D., of Seoul, Korea.

RESIGNATIONS:

John G. Wishard, M.D., East Persia Mission. Appointed 1888.

Mrs. J. G. Wishard, East Persia Mission. Appointed 1903.

MISSIONARIES AND STORY WRITERS, PLEASE NOTICE

Everyland, the new magazine for girls and boys, offers the following prizes: Fifty Dollars for the best story on Foreign Missions, with Twenty-five Dollars as a Second Prize; Fifty Dollars for the best story of Home or City Missions, with Twenty five Dollars as a Second Prize. They must be *stories*, true to life, not descriptions or sermons; adapted to young folks between ten and sixteen; must not exceed 4,500 words; should be illustrated with sketches or photographs, if possible, and must be in the Editor's hands not later than Oct. 1, 1910. Address *Everyland*, West Medford, Mass.

NOTES FROM HEADQUARTERS

From Philadelphia

Regular meetings of the Society discontinued during July and August.

July. Prayer topics: For the *Divine Guidance of our Society throughout the year;* for the *Officers of our own Board.*

THE ELECTION of Miss Margaret E. Hodge to the office of President of this Society took place at the Corporation meeting, May 5, 1910. Miss Hodge is widely known throughout our borders as Young Women's, Study Class and Westminster Guild Secretary, and by heredity, training and experience she is well qualified for this most responsible office. The entire self-distrust of our young President and her courageous faith in our great Leader were so manifest at that meeting that we were spontaneously moved to pledge our loyalty in most unwonted fashion. At once she assumed her new duties and already has given proof of her fitness.

TWO NEW Directors were elected to fill vacancies: Mrs. Edgar D. Faries and Mrs. Wm. L. Yerkes. Mrs. Faries will temporarily act as Study Class Secretary and Miss Allis becomes Secretary for Young Women, Westminster Guild and Colleges, with an oversight of Missionary Letters for the present. If ever in doubt as to your proper correspondent, consult the third page of the cover of WOMAN'S WORK.

WE HAVE the joy of welcoming as ours by adoption, and bidding "God-speed" as they go to their life-work, the following recently appointed missionaries:

To China: Mrs. A. A. Torrance, W. Shantung; Dr. Caroline S. Merwin (reappointed), Tsinanfu.

Philippines: Miss Amelia P. Klein, trained nurse, returning to Iloilo Hospital; Miss Edith A. Andrews, to marry Rev. Edward I. Campbell.

Persia: Dr. Laura B. McComb, to marry Rev. Hugo A. Müller, Urumia.

Siam: Miss Margaret L. Pearce, to marry Rev. Herbert W. Stewart.

Laos: Miss Daisy P. Campbell, Miss C. Marie Collins.

Syria: Miss Dora E. Eddy.

Unassigned: Mrs. Anna H. Midkiff.

These ten, with fourteen previously reported, make a total of twenty-four added to our list of missionaries during the past year, representing new treasures and responsibilities for us.

FOUR MEMBERS of the Board will represent us at the Edinburgh Conference: Our President, Miss Hodge; Mrs. Swain, Miss Lowrie, and Miss Purves. They will bring back four distinctly different reports of that new Feast of Pentecost.

MISS EVELINA GRIEVES, who is versed in Northfield ways, will go as delegate to the Summer Conference there, July 21-28. She will have charge of the Presbyterian missionary literature and act as our representative.

MRS. H. G. KERN, the devoted Chairman of our Prayer-meeting Committee for many years and of late Honorary Officer of this Society, was released from pain and called home on April 15th. She walked with God and reflected His likeness.

BY JULY FIRST our *Annual Reports* and Special Edition of the Board's *Report* will be ready. Send in your orders at once for the latter; our own *Report* will be mailed to the presbyterial officers and presidents of societies as usual.

NEW LEAFLETS: *The Great Menace to Christianity in Africa*, 2 cts.; *Blind Hohannes, A Sermon on Tithes*, 2 cts.; *Twenty-five Years of Medical Work, Dr. Fulton*, 5 cts.; *The Bible in the Orient*, 2 cts.; *Then and Now—The Story of Forty Years*, 3 cts.

STUDY BOOKS: *Western Women in Eastern Lands*, 30 cts. and 50 cts.; *The Finding-Out Club*, for children, 20 cts.

HAINAN AND PHILIPPINES: *Igorrote Boys*, 2 cts.; *A Doctor's Visit to Orion*, 2 cts.; *Pedro Recto*, 2 cts.; *Short Story of a Long Bondage*, 3 cts.; *Missionary Work for Boys and Girls at Laguna de Bay*, free; *Guatemala in Transition*, 2 cts.

Question Book on Hainan, 5 cts.; *Home Life in Hainan*, 2 cts.; *Medical Work in Hainan*, 3 cts.; *Schools in Hainan*, 3 cts.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

DURING the National Convention of the Laymen's Missionary Movement, two of those who spoke there were heard also in Room 48. Secretary Robert E. Speer gave in few words his great plea for unity, so fully in accord with the prayer "that the world may know that Thou hast sent me." Rev. John H. Lawrence of Etah, India, made the certainty of victory there so apparent that one could not but long to gather at least one sheaf in a field where a greater than Boaz has made such bountiful provision for the gleaner.

To the Jubilee Anniversary of Hyde Park Church we owed the coming of Mrs. E. S. Williams of Minneapolis, whose voice is always a welcome one at Room 48. Miss Anna Graves Adams, Michigan's Westminster Guild

Secretary, also brought good cheer, as did Miss Bertha G. Johnson, who had found many eager to hear about India wherever she had spoken during an extended tour.

MRS. FUNK of Persia brought to mind the prayer of Agur, "Lest I be poor and steal," as she told of the overwhelming temptation which even the cotton in the hospital pillows had set before some of the patients.

THE picture of Africa's needs and of the hundredfold harvests there, shown by Mr. and Mrs. Ford, strengthened the desire of our Candidate Committee to find the two single women for whom that Mission so urgently calls. Miss Gilson warned against the danger of delay in entering the now wide-open door to the Laos.

FOUR HUNDRED AND FORTY-ONE new organizations gave through this treasury last year. It was notable that each synodical society was represented, from the oldest, Illinois, with 127 recruits, to the youngest, Montana, with 4. Yet there has been a decrease in the total number of givers. When Pembina Presbyterial Society could increase her gifts in eleven months $378.30 above those of the previous twelve, who of us can hesitate to "attempt great things"?

THE year in Westminster Guild has been one of strengthening the foundations. A new impetus resulted from the Conference in Chicago, during February, of the Guild Council, when many matters of vital importance to the national organization were discussed by representatives of the six Women's Boards of Missions affiliated in the work. In our own territory there has been advance in numbers, interest and contributions. We now number 190 Chapters and Circles, Illinois leading with fifty. Pledges for 1,442 shares at $2.00 each have been received from 101 Chapters, while 50 Chapters have contributed without pledges, making a total of 151, an increase of 40 over last year. From these pledges $1,954.66 has come to our treasury. The reported contributions from the Chapters to all mission work total $4,015.31. While this is encouraging we hope for better things in 1911.

THREE programmes have been offered this year,—*Alaska, the Land of the Totem; Korea in Transition,* and a *Bible Study on Service.*

ONE important change has been made. Hereafter Westminster Guild is to support missionaries in different countries on the foreign field instead of the work in the one station of Ningpo, China.

THAT Westminster Guild is not supplanting any other work, but is finding and occupying a field of its own among Presbyterian young women is being clearly demonstrated. The outlook for the future is full of promise. We hope to interest Presbyterian girls in the Young Women's Christian Associations in the colleges, and to present to them the opportunity to exercise their trained faculties by becoming organizers and leaders of Chapters in all parts of the country.

OUR motto might well be:—"Attempt large things for God; expect large things from God."

LEAFLETS FOR JULY: *A Doctor's Visit to Orion, Home Life in Hainan, Igorrote Boys in the Philippines, Blind Hohannes—A Sermon on Tithes, The Bible in the Orient, The Great Menace to Christianity in the Orient,* each 2 cts.

From New York

Board meetings discontinued until October. The Rooms will be open all summer except on Saturday afternoons. Send letters to Room 818, 156 Fifth Avenue.

IT IS with joy and gratitude that we report fifteen newly appointed missionaries from our territory—the largest number in some years for the New York Board. The list is as follows:—

China:—Mrs. T. F. Carter, Mrs. P. R. Abbott, Miss M. A. Frame, Miss M. M. Judson.

India:—Dr. S. E. Swezey, Miss M. E. Griffith, Miss L. B. Helm, Miss E. L. Pickett (to marry Mr. A. E. Slater).

Japan:—Mrs. J. E. Detweiler.

Laos:—Mrs. D. W. McD. MacCluer.

So. Brazil:—Miss S. L. Grant (to marry Rev. A. C. Salley).

Chile:—Miss M. D. Jarvis.

Unassigned:—Miss F. E. Quinlan, Miss M. D. Allen, Miss H. Hague (to marry Rev. C. H. Allen).

We were privileged to meet nearly all of these friends at the June Conference, and now we bid them a hearty welcome and a God-speed, and are already looking forward to the first letters from their new homes. One of our new missionaries, Miss Griffith, has already been adopted by her home Society, the Utica Branch. Will not Utica's example inspire some of our other presbyterial societies to add a new missionary to their list?

IT is a matter of great interest to us all that our Board will be represented at the World Missionary Conference in Edinburgh by seven of our active members: Mrs. Kennedy, Mrs. Schauffler, Mrs. Wadsworth, Mrs. Arthur J. Brown, Mrs. Robert E. Speer, Mrs. Day and Mrs. Tribus. And also that one of the secretaries of the Conference is the son of our Mrs. Charles Cuthbert Hall.

THE spring issue of the *Foreign Post* is out and has been sent to presbyterial secretaries for Bands and Junior Societies for distribution. Although some Bands may have closed their meetings for a time, we would urge the secretaries wherever possible to see that the *Post* reaches the children's hands now. This copy is particularly interesting and every child should see the accounts of the children's work.

THE report has come of a new Society formed at Breakabeen, Otsego Presbytery, with twenty-four members and a president with "soul on fire." They write, "The meeting, supposed to be held one hour, was continued for nearly two hours, and even then no one seemed in haste to leave."

FROM C. E. Societies in three presbyteries, definite plans are reported for sending delegates to the General Conference of the Young People's Missionary Movement, to be held at Silver Bay, N Y., from July 22 to 31, 1910. The classes at this Conference are adapted to all grades of workers, and will be better than

ever this year. Young People's organizations should send their leaders to some summer conference. Often more than one society can combine in paying, or partly paying the expenses of a delegate who, in turn, can report to each in the fall. The missionary inspiration, enthusiasm and training in practical method thus gained are invaluable for the next year's work.

Full information will be sent on request to Mr. Edmund D. Soper, Mr. Milliken or Miss May Fleming, 156 Fifth Ave., N. Y.

THE TREASURER requests that all our officers and societies will keep in mind: first, that by vote at the Annual Meeting the date for closing the fiscal year is *March 15;* second, that all contributions for Summer Offering must reach New York by November 1st; third, that the General Assembly asks an increase of 5 per cent. in our gifts.

From St. Louis

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 609, 415 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

PERSIA was very near to us as we listened to a letter from Miss Rosa Shoenhair of Teheran. Another year we hope to have Miss Shoenhair with us in the homeland. Our hearts were made glad by the reports that came to us from the several presbyterial meetings. All reports showed a deeper spiritual growth and an increase in interest. The Secretary for Young People brought a number of requests for additional work, and stated that the Station Plan is growing in favor. The lessons brought to us from God's Holy Word were full of comfort and peace. All who heard were made to feel the Father's interest in each particular one. He knows the way and will show us where to go. God's ways always lead to the best things.

PROGRAMMES for Mission Study for the Young People's Societies, prepared by the Board of the Southwest, are now ready and for sale at 10c. per dozen. Topic:—"Men, Money, Prayers: the three great missionary needs."

Study Books: *Western Women in Eastern Lands,* Mrs. Helen B. Montgomery; *An Oriental Land of the Free,* Rev. J. H. Freeman.

NEW LEAFLET: *Guatemala in Transition.*

From San Francisco

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

REV. C. A. DOUGLAS, a graduate from our Theological Seminary, who has been a missionary in Persia for nine years, is here with his wife from Teheran to enjoy a furlough. He gave an informing talk at our public meeting about Persia, a subject which is full of interest in these days.

REV. AND MRS. W. G. MCCLURE from Bangkok were also present. They are in charge of the Christian Boys' High School, which is self-supporting. They have given twenty-four years to work in Siam.

MRS. ERNEST M. HALL also spoke. She is almost a resident in Berkeley, as Rev. E. M. Hall has been appointed to fill Rev. Dwight E. Potter's place as Field Secretary. Mrs. Hall will be Secretary for *Over Sea and Land* the coming year.

REV. ALEX. M. CUNNINGHAM from Peking, who has given twenty years to China, spoke before the Ministers' Union and our executive committee. He referred to the disturbance reported in Hunan province; that province was the last to admit Christian missionaries and educational ideas. The Hunan braves were the most feared of all Chinese soldiers on account of their reckless courage. Mr. Cunningham predicts that the recent uprising in Hunan will not be serious, as China is asking for a place in the family of nations and knows that she could not stand another uprising of this character.

REV. AND MRS. J. B. DUNLAP of Siam were with us recently. Mr. Dunlap gave a thrilling account of their itinerating work. Through all the districts they have visited as strangers, never had they met with an insult, or an unkind word. One old man told him that he was going to worship Jonah's God. When asked how he had heard about Jonah, he said the story was in a book. This gave Mr. Dunlap an opportunity to present the name of Christ, who had referred to the story of Jonah.

DR CAROLINE S. MERWIN, who has labored faithfully as Field Secretary of the Occidental Board, will return soon to her former field in China, and will be accompanied by her father and mother. She will carry with her the warmest friendship, and best wishes of friends throughout our territory.

AH CHENG LEUNG, who has studied especially to be a teacher, under care of the Occidental Board, has sailed for Canton, China, as a missionary among her own people. She is a fine singer, which will add to her usefulness.

MISS CARRIE MORTON gives an excellent report of Mission Study classes during the year. Many classes have failed to report number of members; only 1,219 reported, but probably more than 1,500 people have been systematically studying the history of Christianity's war against paganism. The books studied have been *Nearer and Farther East, The Moslem World, The Gospel in Latin Lands, The Golden Key, South America, Korea in Transition, The Call of Korea, Uplift of China, Old and New China, Gloria Christi, Via Christi, Lux Christi, Conquest of India, The Island World, Why and How of Foreign Missions.* Miss Morton reports having sold 200 text-books. She has a supply of books for sale to accommodate societies, yet the majority of our classes purchase from the bookstores. Those who have studied these books, or are members of the Travel Club, are eagerly awaiting the announcement of the new year's itinerary.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

THESE wonderful Annual Meetings! What an impetus they give the work! Already our presbyteries are starting upon advance work. We are delighted with the report from Seattle Presbyterial Society and wish it might prove

an example to every other society where there is an accessible center. Immediately after the Board meeting the officers from Seattle came together and voted to hold Executive Committee meetings on the second Tuesday of each month, in the First Church of Seattle. The women of all auxiliaries are to be welcome to these gatherings and encouraged to present any topic they wish to have discussed. It was decided to send the minutes of these monthly meetings, in condensed form, to each auxiliary in the presbytery. It was also suggested that each auxiliary elect a Visiting Secretary, "whose duty should be to visit C. E. Societies, arrange for joint meetings, if possible, and in every way act as a link connecting the Woman's Auxiliary and the Y. P. S. C. E., and also that this Visiting Secretary look after Juniors and Bands."

WE have received a ringing message from our enthusiastic, consecrated new President, Mrs. Mossman, and we hope every officer of the Board and every presbyterial officer who has received a copy will pass it on to others, and one and all enter into the active campaign planned by our President. The summary of this message is:

"*Our Aim for the Year:*

"To draw into missionary interest all women, young people and children.

"To encourage study classes.

"To increase the demands on the Depository.

"To enlarge the circulation of the magazines.

"To encourage a better quality of box-work.

"To increase the gifts to the treasury.

"To stimulate a lively interest in the missionary-substitute plan.

"To develop large numbers of women who daily pray for the work under the North Pacific Board."

OUR PRESIDENT has appointed two new Standing Committees: on Devotion and on Missionary Substitutes. The latter will endeavor "to interest women in larger giving." Wealth is increasing in our territory and "it is the hope of this committee to enlist women of large means in the entire support of a missionary; to form groups of others of less ability to unite in the support of a missionary; to unite societies or even presbyteries, where the ability to give is not great, into groups for the same purpose." There will be three named in each presbytery for this committee: the Chairman, the vice-president of the Board for that presbytery, and the presbyterial president. May some who read this, who cannot go themselves, say: "Here is Thy gold, Lord. Send my representative into the harvest field to gather souls for Thy Kingdom."

NEW SOCIETIES

KENTUCKY
Sturgis, 1st, Sunbeams.

NEW YORK
Atlanta, Lake Street, Band.
Auburn, 2d, Junior Band.
Big Flats, Band.
Campbell, 1st, Junior C. E. S.
Canandaigua, Wide Awake Band.
Constable, Jr. C. E. S.
Cuba, 1st, Boys and Girls' Band.
Lowville, Willing Workers.
Sugar Hill, Band.
Waverly, 1st, Boys' Jr. Band.

RECEIPTS FOR MAY, 1910

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

BLAIRSVILLE,	$0.87	MARION,	$84.25	Miscellaneous,	$130.00
CATAWBA,	1.00	PARKERSBURG,	1.65	Total for May, 1910,	$752.82
CHESTER,	205.50	PITTSBURGH,	9.00	Total since March 15, 1910,	5,723.34
CLARION,	85.55	SOUTHERN VIRGINIA,	3.00		
DAYTON,	231.00	YADKIN,	1.00		

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$64.00	FREEPORT,	$86.20	NEBRASKA CITY,	$255.65	ST. PAUL,	$68.00
ALTON,	175.53	GRAND RAPIDS,	54.25	NIOBRARA,	30.00	SIOUX CITY,	236.16
BOX BUTTE,	19.00	HELENA,	19.00	OMAHA,	266.50	SIOUX FALLS,	110.00
CAIRO,	28.00	INDIANA,	238.32	PEMBINA,	32.00	WATERLOO,	151.19
CEDAR RAPIDS,	500.45	IOWA CITY,	13.00	RED RIVER,	8.00	WINNEBAGO,	115.00
CENTRAL DAKOTA,	37.00	KALAMAZOO,	95.50	SAGINAW,	2.00	Miscellaneous,	2.00
CHICAGO,	1,065.44	KEARNEY.	94.00				
CHIPPEWA,	3,204.54	LAKE SUPERIOR,	32.00	Total for May,			$8,891.79
DENVER,	288.50	LANSING,	194.97	Total since March 1,			19,494.29
DULUTH,	118.19	MILWAUKEE,	116.36				
FT. DODGE,	.50	MINNEAPOLIS,	760.28				
FT. WAYNE,	320.51	MUNCIE,	89.75				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$115.00	NASSAU,	$0.49	SYRACUSE,	$124.00	Legacy,	$500.00
BROOKLYN,	370.50	NEWARK,	348.00	TROY,	87.00	Miscellaneous,	91.25
BUFFALO,	49.00	NEW YORK,	2,411.98	WESTCHESTER,	157.00		
EBENEZER,	2.00	NORTH RIVER,	94.00	Total for May,			$5,161.52
HUDSON,	5.00	OTSEGO,	15.00	Total since April 1st,			9,035.04
JERSEY CITY,	7.30	ROCHESTER,	182.00				
MORRIS AND ORANGE,	547.00	ST. LAWRENCE,	55.00				

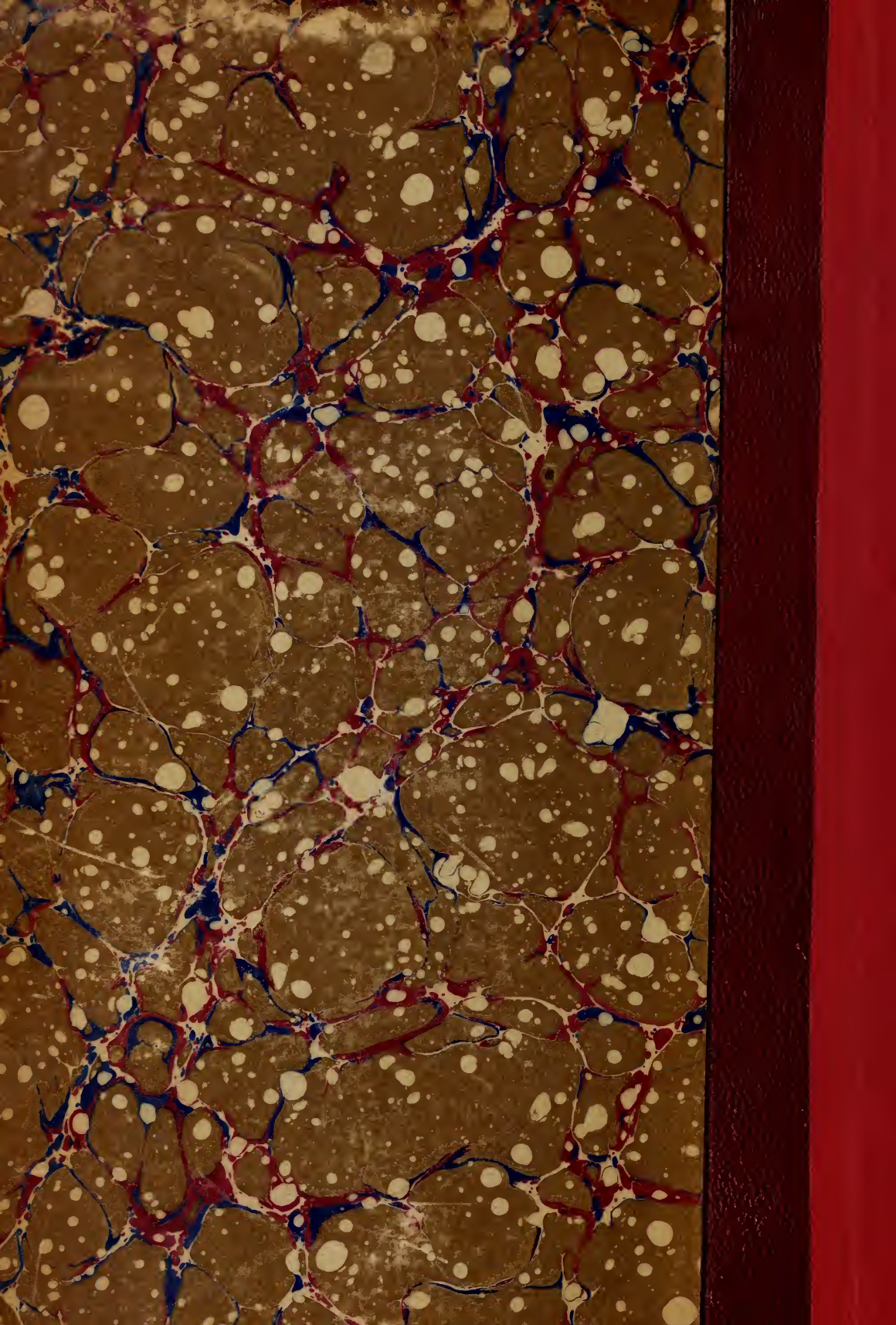
(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

AMARILLO,	$12.00	LITTLE ROCK,	$18.00	Miscellaneous,	$66.59
CARTHAGE,	5.00	NEOSHO,	25.00		
EMPORIA,	3.82	RIO GRANDE,	19.00	Total for month,	$252.95
FT. SMITH,	2.00	SOLOMON,	25.00	Total to date,	1,719.60
HIGHLAND,	3.40	WICHITA,	10.00		
KANSAS CITY,	57.14	Missouri Synodical,	6.00		

MRS. WM. BURG, *Treas.*,
Room 609, 415 Locust St., St. Louis, Mo.

DATE DUE

FEB 2 8 1996			

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